1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

they forced their way through the country occupied by the Winnebago, war would not have occurred.

The Winnebago call themselves *Hotcangara*, which has been variously interpreted as "people of the parent speech" by James Owen Dorsey and as "big fish people" by other observers. Dorsey's explanation, which is the one most generally accepted, is most certainly wrong, and represents an interpretation read into the word to make it fit the legends which claimed that the dialect was the most archaic of all the Siouan languages. It is true that *ho* may mean "speech," but *teunk* can only mean one thing, and that is "big, real." It is found with a number of animal names, such as *ketcunk*, "turtle," and *cunkcunk*, "wolf." It corresponds strictly to the Dakotan *tank*, "large." *Ho* means "fish" in Winnebago. The name Winnebago, as is well known, is of Algonquian origin.

The Winnebago were first encountered by white men in 1634, when Jean Nicolet visited them as agent for Governor Champlain. Where he encountered them is not definitely known. The Winnebago as a rule claim that it was at Green Bay. Some discussion has arisen of late years on this question. No contemporary narrative of the event exists, nor have the Winnebago any clearly marked legend that might be interpreted as referring to it.

An excellent description of their history has been given by P. V. Lawson [1] and from this we will quote at some length, selecting those periods that are of greatest importance in the history of the tribe and which can be illustrated by semihistorical legends still known to the Winnebago.

Much of our knowledge of the early history of the Winnebago is derived from Baqueville de la Potherie's Histoire de l'Amérique Septentrionale. A good deal of his information was obtained from Nicholas Perrot. For the period covering the years 1640–1660 we have the following information: [2]

> A few years ago, they numbered possibly 150 warriors. These savages have no mutual fellow-feeling; they have caused their own ruin, and have been obliged to divide their own forces. They are naturally very impatient of control, and very passionate; a little matter excites them; and they are great braggarts. They are, however, well-built, and are brave soldiers, who do not know what danger is; and they are subtle and crafty in war. Although they are convinced that their ancestors drew upon themselves the enmity of all the surrounding Nations, they cannot be humble. Their women are extremely laborious; they are neat in their houses, but very disgusting about their food.

[1] The Winnebago tribe, in Wisconsin Archæologist, vol. 6, no. 3, Milwaukee, 1907.
[2] Quoted in Lawson's paper, p. 69.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

175 Perrot also gives an account of the relentless war waged against them:

[839 266 648] This nation was a populous one, very redoubtable and spared no one; they violated all the laws of nature; they were Sodomites, and even had intercourse with beasts. If a stranger came among them, he was cooked in their kettles. The Malhominis (Menominees) were the only tribe who maintained relations with them; they did not dare even to complain of their tyranny.

Lawson goes on to say:

175 648 So aggressive were the Winnebago that although their only arms "were stone hatchets and knives," they declared war on all the other tribes. Envoys sent to them by the Ottawa were eaten, which cruel deed so incensed the surrounding tribes that they formed an alliance and sent frequent war expeditions against the common enemy; and greatly harassed them. As a result of disagreements among themselves and the continued troublesome activities of the allied tribes, civil wars broke out among the Winnebago. For better protection against the tribes they were finally forced "to unite all their forces in one village, where they numbered four or five thousand men," but an epidemic occurred which soon reduced their number to 1,800.

[669 162 164 731] "Despite all these misfortunes, they sent a party of 500 warriors against the Outagamis (Fox), who dwelt on the other shore of the lake; but all these men perished, while making that journey, by a tempest that arose."

We suppose that this disaster occurred on Little Lake Butte des Morts, as it has been stated that the Winnebago resided on an island, which we suppose was Doty Island. The Winnebago being now greatly reduced by despair and famine, the other tribes were moved to pity by their condition and ceased to make war, and the Illinois sent 500 men, including "30 of the most prominent persons in their nation," to carry to them a supply of provisions. These the Winnebago received "with the utmost gratitude;" but at the same time meditated sacrificing the Illinois to the shades of their dead. A large cabin was erected to lodge their guests, and arrangements made for a dance in their honor. While the Illinois were dancing their bowstrings were [268] cut, and the Winnebago "flung themselves upon the Illinois, massacred them, not sparing one man, and made a general feast of their flesh."

Reproaching themselves for this dastardly deed, and fearing the vengeance of the allied tribes when it should become known to them, the Winnebago "resolved to abandon the place which they were occupying," and "took refuge on an island, which has since been swept away by ice floes." There they considered themselves safe, as the Illinois did not use canoes. The Illinois, finding that their people did not return, investigated the place and found only their bones. In order to allow a proper period for mourning for the dead:

"They deferred hostilities until the second year, when they assembled a large body of men from all Nations who were interested in the undertaking; and they set out in the winter season, in order not to fall therein. Having reached the Island over the ice, they found only the cabins in which there still remained some fire, the Puans (Winnebago) had gone to their Hunt on the day before, and were traveling in a body, that they might not, in an emergency, be surprised by the Illinois."

They followed the hunters in the dead of winter, coming up to them on the sixth day and attacking their camp.

"So vigorous was their attack that they killed, wounded, or made prisoners all the Puans, except a few who escaped, and who reached the Malhominis' village, but severely wounded by arrows."

He [Perrot] again refers to these traditional events as those of "the ancestors" of the tribe as he knew them, and which we judge to refer to ancestors of the Winnebago

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Comanche ND6
Winnebago NP12
Ojibwa NG6
Dhegiha NQ12
Iroquois NM9

APPENDIX III. STATISTICAL DATA

Table 1 below contains information about the communities where peyote meetings were held. The numbers at the left side correspond with those on map 1, and indicate the order in which Indians of different villages accepted peyotism. The spread was irregular and some distant villages received the cult before those near its starting point. The columns concerning tribal affiliation of

TABLE 1

ORDER OF CONVERSION BY COMMUNITIES

Communities	Tribal affiliation of sponsor of meeting	Tribal affiliation of majority of community	Distance in miles to meetings held previously	Total population of community	Total peyote-cult membership in community
1. Schurz	Paiute	Paiute	0	440	20
2. Gardnerville	Washo	Washo	81	281*	81
3. Wellington	Paiute	Paiute	33	87	33
4. Yerington	Paiute	Paiute	23	142	28
5. Coleville	Paiute	Paiute-Washo	25	74	34
6. Fallon Reservation	Paiute	Paiute	44	146	25
7. Mono Lake	Paiute	Paiute	55	133*	27
8. Bridgeport	Miwok	Paiute	20	85	10
9. Woodfords	Washo	Washo	15	80	11
10. Carson City	Washo	Washo	17	128	5
11. Nixon	Paiute	Paiute	61	350	13
12. Fallon	Shoshone	Paiute	15	112	9
13. Lake Tahoe	Washo	Washo	25	—*	
14. Bishop	Paiute	Paiute	63	250	4
Total				2257	300

* Including Douglas County.
* Including Benton and Lawining.
* Only summer home; population listed under winter-home towns.

sponsors of meetings and of majority of members of the communities reveal that in two instances "foreign" Indians, Miwok and Shoshone, living among Paiute were responsible for first meetings held in their adopted villages. The column headed "Distance in miles to meetings held previously" indicates the extent of travel required of members who attended nearly all of the early meetings and shows the distances that Indian news passes along their grapevine news system. The two

TABLE 2

PARTICIPATION IN PEYOTE CULT BY TRIBES

(From Newberne, pp. 33-35, unless otherwise indicated; cf. table 8.)

Tribe	Peyotists (percentage)
Arapaho, Cheyenne (Cantonment Agency)	90
Cheyenne, Arapaho (Cheyenne and Arapaho Agency)	75
Lower Yanktonai Sioux (Crow Agency)	2
Sioux (Fort Peck Agency)	0
Sioux (Fort Totten Agency)	1
Goshute (Goshute Agency)	45*
Potawatomi, Winnebago (Grand Rapids Agency)	35
Menominee (Keshena Agency)	3
Iowa, Kickapoo, Sac and Fox (Kickapoo Agency)	40
Apache, Comanche, Kiowa, etc. (Kiowa Agency)	75

* Corrected by letter from A. L. Robertson, Subagent, dated at Ibapah, Utah, September 21, 1938.

(Concluded on next page)

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14: Stewart, E-5 (1936-1938)1944 NR 13 Northern Paiute

Comanche NO6
Winnebago NA12
Ojibwa NG6
Dhegiha NQ12
Iroquois NM9

[A] I O D W C

TABLE 2—(*Continued*)

Tribes—(*Continued*)	Peyotists (percentage)
Chippewa (Leech Lake Agency)	5
Yanktonai Sioux (Lower Brule Agency)	0
Omaha (Omaha Agency)	90
Little Osage (Osage Agency)	50
Oto and Missouri (Oto Agency)	50
Pawnee (Pawnee Agency)	20
Northern Cheyenne, Brule Sioux (Pine Ridge Agency)	5
Kaw, Ponca, Tonkawa (Ponca Agency)	60
Prairie band of Potawatomi (Potawatomi Agency)	16
Rosebud Sioux (Rosebud Agency)	0.7
Eastern Shawnee, Otawa, Quapaw, Seneca, Wyandotte (Seneca Agency)	2
Absentee Shawnee, Mexican Kickapoo (Shawnee Agency)	10
North Arapaho, eastern band of Shoshoni (Shoshoni Agency)	7.5
Sisseton and Wahpeton Sioux (Sisseton Agency)	0
Capote and Moache Ute (Southern Ute Agency)	5[a]
Sioux (Standing Rock Agency)	0
Northern Cheyenne (Tongue River Agency)	35
Uinta, Uncompahgre, and White River Ute (Uinta and Ouray Agency)	50
Capote and Moache Ute (Ute Mountain Agency)	90[a]
Winnebago (Winnebago Agency)	38
Ponca, Santee Sioux, Yankton Sioux (Yankton Agency)	20

[a] Corrected by letter from S. F. Stacher, Superintendent, dated at Ignacio, Colorado, October 28, 1938, which agrees with personal observations made in January, 1939.

columns on the right contain total population figures and the number of converts in each community. Irregularity is the characteristic feature revealed by table 1.

Table 2, above, presents the available information on the percentage of the Indian population of various tribes and agencies who have become members of the peyote cult.

In the following table (table 3) the percentage of peyotists and nonpeyotists in the several cate-

TABLE 3

PARTICIPATIONAL STATURES AMONG 1000 INDIVIDUALS IN ANALYZED TOWNS AS OF NOVEMBER, 1938
(In percentages)

Categories	738 Nonpeyotists	347 Peyotists	347 Peyotists	
			88 Active	159 Inactive
Prosperous	5.3	5.7	10.2	3.8
Poor	3.4	4.1	3.4	4.4
Energetic	5.4	5.8	9.0	3.8
Lazy	2.5	3.6	4.5	3.0
Heavy drinkers	6.6	7.7	10.2	6.3
Never drink	1.7	2.0	3.4	1.3
Active Christians	6.0	4.4	4.5	4.4
Shamans	1.3	2.0	2.3	1.9
Councilmen	1.0	0.8	1.1	0.6
Mixed-bloods	12.1	10.9	5.7	13.8